

# THE

## KOREA REVIEW.

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### Mudang and P'ansu.

The book-divination of the *p'ansu* is of very many kinds. We have described one in our last issue. Another form of divination is carried on by use of a book called Chŭn-sǎng-nok or "Record of Previous Existence." This form of divination is based upon the fact that many Koreans believe that the ills of the present life are the punishment for sins committed in a previous life and that present happiness is a reward or offset for suffering in a previous existence. It is only when one is in trouble or danger that he has recourse to this form of divination. Suppose, for instance, that a woman is constantly abused by a drunken husband and is driven to desperation. She will go to a *p'ansu* and ask him to consult his "Record of Previous Existence" for her. She tells him the year, month, day and hour of her own and of her husband's birth and asks what their previous existence was like and what the future seems to promise. From the dates given the *p'ansu* hunts up the corresponding formulae and finds perhaps that in a previous existence the woman was a bullock driver and her husband was the bullock, that she beat and abused the animal and as a consequence she is doomed to suffer at the hands of her husband. But he then proceeds to give her directions how to put an end to the unpleasant conditions of her life. For instance he may tell her to buy a bundle of sticks which have formed the inner part of flax stalks, tie them together in seven places like a corpse and set it up in the room. When the husband comes home drunk, she must

hide in an adjoining room. The husband will mistake the bundle of sticks for his wife and will fall to beating them. She must scream and cry as if she were being hurt. Presently the sticks will be broken into small pieces. This will be the sign of the breaking up of the husband's evil temper and from that time on he will not beat his wife.

Or perhaps a woman will ask the *p'ansu* to explain the enigma of life to her. He consults the book and then says, "In a past existence you were well off and you were kind to a poor starving dog that lived in your neighborhood. So when the time came for you to come to this world the Supreme Being decreed that the dog should come too, as your son. If you bring him up well and treat him kindly he will be your support in old age. That should be your chief care."

One of the favorite stories told of divination by the "Record of Previous Existence" is that of the country gentleman who made an honest if humble living by bringing wood to Seoul on a bullock and selling it. One day he came as usual and sold a load of wood to a famous *p'ansu* who lived near Yŭn-mot-kol in the eastern part of Seoul. Having deposited the load and received his pay he went toward the Northeast Gate but was overtaken by a severe thunder shower. In the middle of the storm his bullock was struck by lightning and killed. The poor man, thus suddenly deprived of his means of livelihood, could not reconcile himself to the loss and was determined to find out why it had happened. The bullock was skinned and its flesh sold but the hide and horns were taken home. The owner then looked up his records and found the very time when the bullock was born. Such records are frequently kept by farmers in the country. He then tramped in to Seoul and consulted the *p'ansu* to whom he had sold the wood, but to test the powers of the diviner he said that a son had been born to him at a certain time and asked to be told about his previous condition and his prospects for happiness. The *p'ansu* looked up the references and then turned to the farmer and said:

"This is no son of yours; it is a bullock and it is already dead. It was an evil being in a past existence. If you want to find out all about it go home and on the bullock you will find the proof of the truth of my statement."

The farmer, more mystified than ever, went home and examined the hide carefully but could find nothing. He was about to give it up when he found on one of the horns an inscription in small Chinese characters which read thus:

唐時丞相李林甫  
'九'世娼妓三世牛  
一生大惡姑未盡  
天使霹靂殄餘罪

This by free translation means: "In the days of the Tang dynasty lived a prime minister named Yi Rim-po. After his death he was transformed nine times into a dancing girl and three times into a bullock but even so he could not expiate the crimes which he had committed; so Heaven smote him with a thunder-bolt and thus wiped out the debt." It is only necessary to add that this Yi Rim-po was one of the most corrupt officials that China has ever seen; which is saying a good deal.

Another form of divination is called Ok-c'hu-gyung, or, by free translation, "Thoughts on the works of the Jade Emperor of Heaven." If a man is afflicted by a disease caused by the presence of a demon so malignant that only the direct command of the deity can exorcise it, recourse is had to this book. Insanity is considered the worst disease in Korea and is believed to be caused by the most malignant imp. The method of exorcism is as follows. The *p'ansu* comes into the presence of the afflicted man and food is laid out as for a feast. The *p'ansu* then invites the various spirits to come and feast, such as the house spirit, the kitchen spirit, the door spirit. He orders them to go and invite to the feast the evil spirit that has caused the disease and if he will not come to call upon the master spirit to compel him to come. When he arrives the *p'ansu* bids him eat and then leave the place and cease to torment the patient. If he consents the fight is over but he probably will not submit so easily, in which case the *p'ansu* gets out the book and chants a stave or two. The mystic power of the book paralyzes the imp and he is seized and imprisoned in a stone bottle and securely corked down. In some cases he is able to burst the bottle, and then he will have to be invited again to a feast and sub-

duced by the book. He is then put into a bottle, but this time the cork is made of peach wood which has peculiar power over imps, and the bottle is beaten with peach twigs to reduce the imp to complete helplessness. The bottle is then delivered to a *mudang* and she is told to go in a certain direction, which will prevent the return of the imp, and bury the bottle in the ground. The cure is now supposed to be complete.

Another kind of divination is called the *Ch'uk-sa-gyŏng* or "Prayer Divination." This is accomplished without the use of any book and is used only in case of sickness. Ordinarily the *p'ansu* commands the evil spirits to do his bidding but in this instance he imitates the *mudang* by beseeching the imps to cease their torments.

The *Chi-sin-gyŏng* or "Earth-spirit divination" is used in deciding upon a good site for a house or what direction to go when moving from a house and how to secure good fortune in relation to the spirits of specific localities; or how to get rid of evils caused by the enmity of such spirits. The *p'ansu* advises the man by means of his supposed occult power. It is done by word of mouth but the formulae are all stereotyped ones and are handed down from generation to generation as secrets of the craft.

Such a large part of the *p'ansu's* work depends upon exact dates that he must have at his tongue's end the complete calendar for the past seventy-five years and the next seventy-five years. If you tell him, for instance, that you are forty-five years six months and nine days old he will tell you instantly the month and day of your birth, which is not a very simple thing to do seeing that he must remember on what years the intercalary month comes. For in Korean they go strictly by the moon and this requires the interjection of an extra month every two or three years or else they would soon have January come in mid-summer.

The *Song-sin-gyŏng* or "Spirit-sending divination." This is practiced when it is desired to cure a sick person who is far away and cannot be reached in time. Food is prepared, and the spirits are summoned who have charge of the five directions. They are told that in a distant province a good man is afflicted by an evil demon and one of the spirits is asked to go to the distant place and drive it away.

The *Man-sin-gyŭng* or "Ten-thousand spirit divination." Every year or two the *p'ansu* all get together and then summon all the spirits to a banquet. This looks very much like friendship but it differs from the relations subsisting between the *mudang* and the spirits. She is supposed to be inferior to the spirit while the *p'ansu* while often assuming a friendly attitude is supposed to be able to force his will upon the spirits.

The *Su-sin-gyŭng* or "Spirit-imprisoning divination." This is practiced only in the case of weak and wicked spirits who are themselves outcasts. They are supposed to interfere wantonly in men's affairs, to interrupt them in their work, to make them change their minds when bent upon some good undertaking. To overcome such a spirit the *p'ansu* gives the afflicted man a written formula or charm which he is to wear secreted on his person. If this does not suffice the *p'ansu* asks the spirits of the five directions to imprison the offender, which is promptly done.

The *Pang-sin-gyŭng* or "Spirit liberating divination." Suppose, for instance, that one of these lesser spirits, having been imprisoned as related above calls upon some spirit friend to get him out of trouble. This friend hastens to earth and afflicts some man. When called upon by the *p'ansu* to explain he says, "My friend has been imprisoned and I am in duty bound to help him. If you will see that he is liberated I will go surety for his future good behavior." The *p'ansu* therefore appeals to the spirits of the five directions and they let the incarcerated spirit out on bail, as it were.

(To be continued)

## The Taiku Dispensary.

### A DAY'S CLINIC.

During the forenoon the evangelistic helper sits in the waiting-room with a pile of tracts and Testaments before him, which he sells and explains to all who come. As patients from the country come early and have no-where else to stay



in town they make the dispensary waiting-room their headquarters and generally form a good audience. Each patient brings one or two friends to lend him sympathy and support.

Meanwhile the two medical students clean the drug and operating room, prepare instruments, dressings and everything else that is necessary for the afternoon's work.

After dinner the clinic opens with a religious service in the waiting-room, the physician, helpers and audience sitting together cross-legged on the floor. A passage of scripture is read and explained by the physician and a short gospel talk follows. All then bow in prayer. It is surprising to see how readily they prostrate themselves, although most of them have never before bowed to anything except their ancestral tablets and the graves of their parents.

The physician and students then cross the narrow yard to the combined consulting, drug and operating room and the patients are seen in the order of their arrival.

The first who appears is a boy called *Tori*, a stone. He had small-pox so badly several years ago that the scars on his nose contracted the orifice of one nostril completely and the other almost completely. A week before, a preliminary operation had been performed and today a round steel rod the size of the little finger is passed into each nostril and left there a moment. This is being done each day and it prevents recontraction.

A young man of twenty-four next enters and says "Peace be with you. I have had a sore on my left shoulder for thirteen months. I have used all kinds of medicine, but in vain. What can you do for it?" Examination shows it to be covered with hard black wax and a piece of paper stuck on tightly, which serves to keep all discharges in. Twenty minutes with soap and warm water discloses the ulcer which is dressed with zinc ointment and strapped with adhesive plaster. He is encouraged to learn that by coming a few times his shoulder will be well in three weeks at longest.

Then comes a man apparently in great pain carrying his arm in a sling. "Please look at my finger" and he sits down and begins to unwrap that member, laying the filthy rags carefully at his side. "Oh no! Throw those things away" says the helper. "But I shall want them again" he answers



in surprise. "We will give you fresh ones." He obeys grumbling at such unnecessary waste and shows a badly swollen hand and finger and an ugly wound.

"How did this happen?"

"A man hit me there." A common result of quarrelling in Korea.

"Well, my man, we will have to give you the *chim* (knife)."

"Can I stand it?" he asks.

"You'll have to. You are not prepared to take any 'sleeping medicine' (anaesthetic) today nor is there time to administer it. This wound will not wait another day. You may lose your finger."

"Go ahead then, since there is no help for it." He grits his teeth while counter openings are made, the wound is flushed with antiseptic solution and drainage introduced. He nearly faints but does not complain. He is a coolee and stands pain well compared with any other class of people in Korea.

"Now take this leaflet. It explains the Christian doctrine. Go home, read it carefully and come every day after dinner and have your hand dressed." To every patient who does not buy a book a leaflet tract is given.

Two cases of chronic dyspepsia follow. One explains his condition by showing his fist.

"I have something just this size in here," pointing to his stomach, "which I can't get rid of. I want some medicine to break it up."

After this a child of three years is brought in on a slave girl's back. The father accompanies her. I recognize the case as one for whom an appointment had been made ten days before, to operate and remove dead bone from the leg.

"Why did not you bring this child at the time agreed upon?"

"Because 'The Guest' came (small-pox) and the child could not leave the house." He removed the outer garment and showed the child's body covered from head to foot with

small-pox pustules. An abscess on the leg was opened and the father told to bring the child for the operation on the bone as soon as 'The Guest'\* left.

Young Kim now appears, whose father beat him so unmercifully last year for gambling.

"Father presents his respects and begs you to accept this unworthy gift," and he advances and deposits a hundred eggs done up in straw in rows of ten.

"How is your father?"

"He is well and is studying the doctrine every day."

"And you too, I hear, have become a Christian."

"Yes, I too have become a believer," he says modestly. He then uncovers his thigh which was so denuded of skin and muscle by the beating which had cured him of gambling. It had healed once but had broken down again from lack of care. This was the occasion of his visit.

After him comes a small boy with the itch and is given a clam shell full of sulphur ointment to rub in after a hot bath. Clam-shells are the cheapest form of ointment box obtainable and they answer the purpose very well. Coolies pick them up along the river and bring them in by the sack full to sell.

A man from a town sixty miles away comes in and says his boy is an idiot with spinal trouble and can neither stand nor walk. It is sad to hear him plead for medicine but of course it is useless.

Next comes a bright looking fellow of twenty-eight who greets me pleasantly and adds:—

"Will you please look at this?" There is a whitish spot on the brown skin just above the knee. I prick it with a pin and find that there is a space as large as the palm of my hand that has no feeling.

"You have no other spots like this?"

"No," he answers.

"I am very sorry but I fear I cannot do anything for you now. Next year when the new hospital is ready I may be able to give you some treatment." I do not mention leprosy but he understands.

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\*They always speak politely of the small-pox spirit, fearing to anger him and thus cause a more virulent attack of the disease. *Ed.*

Here is another patient who has been successfully operated on for harelip. He brings a friend similarly afflicted. A date is fixed for an operation and he promises to be on hand. From my experience Koreans are more solicitous about their looks than Westerners. Harelip even among coolies and farmers is a decided bar to marriage and many are operated on for this reason.

Medical treatment in the Far East is often very unsatisfactory. Of what use is it to give a man with chronic dyspepsia medicine when he eats a big bowl of under-done rice, raw pickled turnip and red pepper three times a day? When I tell them to eat wheat or buckwheat flour, soup, well cooked ground beans or eggs and chickens, if they can afford to do so, they answer, "How is it possible to live without rice? The other grains are cheaper but they have no taste."

The clinic is over and on the way home I take the road skirting the old city wall toward the inn where the boy stops who is being operated on for a skin disease and is brought every day on his father's back. Half way there I hear the sound of crying and overtake my young patient shaking with sobs trying to hobble along. His father sits in the gutter vomiting the excess of native wine which he has imbibed.

"He's all well," the father hiccoughs. "He can walk as well as I can." I return and direct the hospital assistant to see that the boy is carried home; and I decide then and there to do no more operating till the new hospital is done and there are wards to put patients in after operation. But even as this resolve is made I have a vision of suffering cases without hope of relief save from the foreign doctor. Is it not better to let them try to convalesce even in a Korean inn than to leave them to the tender mercies of the native druggist and his long black *chim* (needle for acupuncture)?

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## Korean Relations with Japan.

(*Second paper*)

### ENVOYS FROM VARIOUS JAPANESE RULERS.

In the last year of Kwang-hă's rule in Korea two envoys came from Japan; Gembo (玄昉) and So Santukino (宗讚). They asked that they be allowed to put up at a guest house in Fusan called the Yu-pang-wŭn. The request was granted. But in 1637 the Daimyo of Tsushima asked the Korean government to take back this seal. It was done but the seal was returned two years later.

When Taira no Yoshitomo (平義智) became Daimyo of Tsushima he asked the Korean government in 1612 to confer a seal upon him in consideration of the faithful services of Chong Ung-man (宗熊滿). The government answered: "As you have mended your mind and followed the example of a patriot it is right to show you favor." So the seal was given. In 1616 Taira no Yoshinari (平義成) became Daimyo in place of his father. It was his duty to send back the seal to Korea but he was very anxious to keep it, so he wrote saying, "My mother holds the seal and I cannot well obtain possession of it, please let it stay here until I have a son to succeed me as Daimyo? The government graciously consented. But in 1658 when this Daimyo died the government sent and took back the seal, and for a time the sending of envoys was discontinued.

Whenever a gift (進上) came from Japan each portion was in charge of a separate Japanese. Each of these had three men under him and forty boatmen. The length of stay at Fusan and the feasting were according to the ceremonial observed from former times. The presents consisted of black lacquered objects; writing paper; ink-stones for several colors of ink (like a palette. *Ed.*); of each of these there was one bundle; 300 pounds of black pepper; 300 pounds of somok 蘇木 (Sapan-wood, or Brazil-wood, a dye-wood *Ed.*); 1473 pounds  $5\frac{1}{2}$  oz. of copper; 400 pounds of lead. This was received by the Korean government and the government sent back to Japan in return one pound of ginseng; one tiger-skin; one leopard skin, two pieces of grass-cloth; two pieces of white silk;

two pieces of dark linen; five pieces of cotton cloth; twenty brush pens; twenty pieces of ink; two falcons; five figured mats; two oil paper canopies; and if the Japanese were particularly insistent there were added ten ounces of ginseng; ten pens; ten pieces of ink; two falcons; two mats; three quires of white paper; two seam pressers; two brushes; two ink-water cups; two ink-stones; four fans; four fine tooth combs; six measures of honey; six measures of buckwheat flour; a kind of pearl barley, six measures; six measures of wild sesamum oil; two pecks of brazil-nuts; two pecks of English wainuts; two pecks of jujubes; two pecks of chestnuts; two pecks of pine nuts; two tigers' galls; two dogs; one quire of umbrella paper.

If the Japanese were not able to bring the copper and lead and other specified articles they brought 928 pieces of common cotton cloth and in addition, for trading, 3414 pieces.

Taira no Yoshizane (平義真) was the son of Yoshinari (義成). In 1641 he sent two envoys to Korea, Sekijo (碩恕) and To-Tomonawa (藤智繩) and asked for the royal recognition, but the Korean government replied that it could not be done until the seal which had been sent to his father was returned according to custom. So the envoy sent word to Tsushima and the seal was sent to Fusan. The envoy then said to the government, "Yoshizane was born in Yedo (江戸) and is greatly beloved by the Shogun. So Korea must treat him better than it did his father and must give him more than is specified in the convention of the Man-song-wŭn." Two years the king waited before answering this request and then he said, "These dwarfs try to treat us like 'three in the morning and four at night' and they seem to think we are children. They do not show any gratitude for our favors. Give them what they want this time but let it clearly be understood that this is to form no precedent." (The allusion to 'three in the morning and four at night' refers to the man who had some tame squirrels and fed them three chestnuts in the morning and four at night but every alternate day fed them four in the morning and three at night. The silly animals complained about it whenever they received three in the morning, not recognizing that they received one more at night to make up the difference, so this reference is a slur on the Japanese as if



they had not wit enough to see when they were well off. *Ed.*) It was not until 1655 that Yoshizane became the Daimyo of Tsushima and announced the fact to the Korean Court and was given a seal. In 1703 he died and for a time the sending of envoys was discontinued.

#### THE YEARLY ENVOY.

The first boat of the year brought the New Years greetings. In the second moon the envoy put up at the I-jŭng-am. In the third moon the envoy was put up at the Mansong-wŭn. In the sixth moon a special envoy came from Tsushima. If any occasional boats came they received no favors from the Koreans. Each man connected with these embassies, from the chief down, received one peck of rice a day for his sustenance. Upon disembarking they drank tea and the length of their stay was discussed and agreed upon.

Up to this time the Koreans had been accustomed to use the Ming calendar but in 1636 they changed to the Manchu calendar, but only used the name of the cyclical year and not the name and year of the ruling sovereign in China.

#### THE YEARLY ENVOY BY THE FIRST BOAT.

Each of the seventeen boats that came yearly brought a letter addressed to the *Cham-eui* of the Board of Ceremonies. The envoy, the commander of the boat and the custodian of the gifts each had three men in his suite. There were forty boatmen and fifteen men to procure wood and water. They came to Fusan and stayed eighty-five days. Every day the envoy received;

Rice	4 measures	Millet	1 measure
Rice flour	1 „	Honey	½ handful
Beans	6 „	Shell fish ( <i>Haliotis</i> )	2
Rice for wine	2 „ 4 handfuls	Shelled Chestnuts	3 handfuls
Condiment	4 „	Jujubes	3 „
Vinegar	4 „	Codfish	1
Sesamum oil	1 $\frac{3}{10}$ „	Sand-fish	4
Small shell fish	$\frac{6}{10}$ „	Cuttle-fish	1
Salt	3 „	Dried Persimmons	2 sticks
Mustard	$\frac{4}{10}$ „	Beche-du-mer	5 handfuls
Dried fish	5	Hen	$\frac{1}{2}$



Seaweed	2	ounces	Eggs	3
Herrings	4		Chestnuts	1 measure
Buckwheat	1	measure	Yeast	7 handfuls

The commanders of the boats and the custodian of the gifts each received the same as the envoys except that the hen, the eggs and the chestnuts were omitted.

Of the three attendants one received nothing, because the rule was that only two should come, but the Japanese tried to increase the number by sending three. The two who were recognized by the Korean government received each :

Rice	3½	measures	Seaweed	2 oz.
Rice flour	1	„	Herrings	4
Beans	4	„	Buckwheat	1 measure
Rice for wine	2 4/10	„	Millet	½ „
Vinegar	4/10	„	Honey	3/10 handful
Condiment	4/10	handful	Shell-fish	1
Oil	1	„	Cuttle-fish	4 legs
Shell-fish	1/10	„	Beche-du-mer	½ measure
Salt	2	„	Hazel-nuts	3 handfuls
Mustard	4/10	handful	Yeast	7 „
Dried fish	3			

The forty boatmen each received two measures of rice a day and all together received other things as follows :

Rice for wine	5	bags	12	pecks	
Rice for vinegar	1	„	2	„	
Gluten rice	2	„	3	„	2 measures
Condiment	1	„	1	„	9 „
Buckwheat	2	„	11	„	5 „
Yeast	9	bundles	9	cakes	4 handfuls
Oil	4	pecks	8	measures	9 2/10 handfuls
Honey	1	„	7	„	4 3/10 „
Salt	10	„	7	„	2 „
Seaweed	52	lbs	14	oz.	
Mustard	1	peck	6	measures	6 handfuls
Jujubes	7	„	4	„	7 „
Chestnuts	8	„	3	„	
Shelled chestnuts	7	„	4	„	7 „
Dried persimmons	49	bundles	8	sticks	
Hazel nuts	4	pecks	9	measures	8 handfuls
Live hens	50		Eggs	249	

Shellfish	2 pecks	5 measures	5 handfuls
Fresh fish	249		
Shell fish (haliotis)	6 packages	6 sticks	4 pieces
Beche-du-mer	1 bag	5 pecks	7 measures
Cuttle-fish	31 and	1 leg.	
Sole	124	Fish fry	332
Herring	83 bunches of	100 each	
Dried fish	174	" " " "	

In all it amounted to 58 bags and 14 pecks of rice, 14 bags and 11 pecks of beans, wine and side-dish rice 115 bags, 14 pecks, 3 measures, 7 <sup>45</sup>/<sub>100</sub> handfuls.

## Review.

*Evolution of the Japanese*, by Sidney L. Gulick It is surprising to note have few, comparatively, are the books on Japan written by people who have lived their long enough to see things in their proper perspective. This book, which is before us, is such a work. Mr. Gulick has been in close contact with the Japanese people for upwards of fifteen years and starts with the very true but often controverted statement that Japan is neither a purgatory nor a paradise. That it is a serious attempt to get at the basic characteristics of the Japanese is shown by the headings of the chapters; Sensitiveness to environment, heroes and hero worship, cheerfulness, industry, suspiciousness, jealousy, ambition, conceit, patriotism, courage, aesthetic characteristics, memory, imitation, originality, inventiveness, imagination, moral ideas, etc., etc. As there is nothing in the book bearing directly upon Korea we cannot discuss at length the excellencies of this book, but this much we can say that up to the present time no other book has come under our notice that treats the Japanese with such *sympathetic impartiality* as this. We believe that it is one of the books that will live. It is printed in splendid shape by the Fleming H. Revell Company, at \$.200 net.



*A Catalogue of the Romanized Geographical Names of Korea*, by B. Koto, Ph.D., and Prof. Kanazawa, both of the Imperial

University, Tokyo. This is a neat 12 mo. volume of about one hundred and seventy-five pages, giving something over 6,000 Korean geographical names in romanized form together with the Chinese characters and the name of the province in which each place is found. It includes the names of towns, rivers, mountains, passes, plains, islands, ferries, valleys, promontories, bays, harbors, bridges, rapids, etc., etc.

The work is carefully done and the result is satisfactory in many particulars. The authors are to be complimented upon the accomplishment of their task, but we are in justice bound to point out one or two facts that seem to have been overlooked. It is called a romanization but in fact it is a transliteration. The system of transliteration is a mixture of several systems, which is very unfortunate. No account is taken of the two very different sounds of the letter **어** which is always transliterated *ö*. For instance the word **벌** means variously either a plain or a bee according as it is pronounced *pul* or *pöl* but the authors make no distinction. It is well recognized that the double vowels after the letters **ㅏ** and **ㅗ** are pronounced as single vowels; e.g. **상** is *sang* not *syang*, and yet the authors of this book have constantly introduced the *y* which no one pronounces. The laws of euphony are handled carelessly in such cases as *Am-nok-gang* which should be *Am-nok-kang* for the sonant *g* cannot follow the surd *k* in a Korean word. The use of *ai* for the **ㅐ** seems to us cumbersome. Why the accent? The *ai* alone or the *ä* alone would have been better. We do not consider the use of the letter *u* in such words as **원산** to be practical. It has become the well recognized practice to write this word *Wonsan* and we doubt if there is any use in trying to make a change. They spell the name of this port *Uönsan* in which there are two serious blemishes, namely the *u* and the *ö*. The first syllable is pronounced precisely like the English word "won." Who would recognize the Korean word for boulder or precipice in the transliteration *bahoi*. No Korean word begins with a sonant. The first syllable should be *pa* not *ba*. If we follow the spelling, *hoi* might be proper for the last syllable **회** but Koreans universally call it *wi*, so that the authors have evidently transliterated and not romanized. Their system is literal and not phonetic, which we deem to be the difference between

transliteration and romanization. They transliterate the Chinese character 啼 as *djyöi* when in truth simple *je* is quite sufficient. We are given the word *chhyöng-chhyön-bahoi* when *ch'üng-ch'ün-pawi* would have been much nearer the Korean pronunciation of the word.

On the whole we do not see to what considerable use such a book can be put. It gives simply the bare names of places and the provinces in which they are but we are not told the distance from the capital, the relative size or importance of the place nor any other facts that would be of general or specific interest. The only use for it seems to be to show foreigners how the names of Korean places should be transliterated. In this it follows no one of the various systems heretofore formulated but adopts a new one of its own. We very much doubt whether in the face of the existing French system of transliteration and the system of romanization adopted by the Korea Branch of the Royal Asiatic Society there is room for a third system.

## Odds and Ends.

### Good Cutlery.

A gentlemen was making repairs about his house. While a wall was being demolished he heard the sharp ring of metal. He called the workmen and demanded what it was that had fallen. The men produced a small knife and handed it to the gentlemen. The latter grasped it eagerly and looked at it with utmost interest. It was evidently some long lost heirloom that he had recovered. At about the same time a merchant was making ready to go China to buy in a stock of goods. The gentleman called him in and said, "When you are in China I wish you would buy me a few thousand books and bring them over with you." The merchant of course had to assent but as the gentleman made no mention of money to pay for the books he lingered about the door. At last the gentleman took out the knife he had recovered and held it out saying, "Well, then, take this," but without any kind of explana-

tion. The merchant was mystified but went away with the knife. On opening it he was almost blinded by the light that flashed from its blade, reflected from the sun. So he pocketed it and sailed for China. One of the articles that he intended to buy was jade mouth pieces for pipes, so he went to the jade cutters and saw them laboriously chipping away at the hard substance. He drew out his knife and said, "Try this knife on the jade." They did so and found that they could cut it like chalk. The jade merchants congregated and examined the knife with awe. Such an instrument was never heard of before. "How much for the knife?" "A million cash!" "Nonsense, you don't mean you will sell it for that!" "O, no, (with true Korean astuteness) did I say one million? I meant *ten* million." "We should be ashamed to take it for such a low price, we will give fifteen million." So fifteen million it was, and the merchant went home with a long string of carts loaded with books and the remainder of the money, which amounted to five million cash. He deposited the books at the gentleman's house and offered to give up the cash, but the gentlemen grew angry at the mere mention of money and threatened to have the merchant beaten, "What, do you mean that I am to bargain and haggle about a little money? I have the books and that is all I want. Keep the vile trash!" The merchant accepted the rebuke with some complacency and asked about the knife.

"That knife," said the gentlemen "was one of two that were made by the first Emperor of the Chindynasty in China. One is still there but one disappeared. How it got to Korea I do not know, but it has been in my family for several generations."

### Archery Under Difficulties.

Ch'oe Myŭng-geui was an archer. Not one of the kind that goes to war and shoots to kill but the kind that likes to foregather with his cronies of a summer afternoon and shoot at a mark. The only thing that troubled him was that he was never able to provide a lunch for his friends when his turn came round. He was too poor to do it, and one day one of the fellows chaffed him about it good-naturedly. He was deeply chagrined and averred that on the next day he would provide the crowd with a good lunch in spite of his poverty.



He went home and asked his good wife what he was to do about it for he had pledged his word to set out a feast. The poor woman looked blank for a moment but then said he need have no fear; she would have everything ready. Ch'oe was surprised at this but supposed that she knew what she was talking about; and so he dismissed the matter from his mind. The next morning the wife cut off her hair and sold it for four dollars. With the proceeds she bought the materials for a feast and when all was ready she sent it out to the archery grounds on the head of a slave woman whom she hired for the occasion. All the men were waiting impatiently for the food and Ch'oe was getting restive. At last he got up and strode down the hill to find what was the matter. There he found the slave woman seated on the ground with the good things all scattered about and the dishes broken. She had stumbled and fallen with her load. Ch'oe went back to his friends and explained the situation. He declared that he never would meet with them again, he was so ashamed. So he bade them all good-bye and hurried away. He had determined to become a thief. That night he broke into a rich man's house and demanded a hundred ounces of silver. As the rich man had no choice but to be murdered or pay the money he handed over the hundred ounces of silver in bars of ten ounces each. On his way home Ch'oe lost one of the bars, but discovering his loss he hurried back to find it. He met a man standing in the corner who said, "What is your hurry? Have you lost something? Is this it?" and he held out the silver bar. Ch'oe was startled. Here was a man that not only would not steal but would not even keep silver which he found in the street. He took the silver bar, thanked the man and hurried home. It was nearly morning but he still had time to carry the silver all back to the man from whom he had stolen it and when that gentleman politely asked him to accept one bar as a gift he refused. From that day he was not only honest but diligent and in due time he secured a good position in the army. So, after all, his wife's sacrifice of her hair was not in vain.

**The Crying  
Seed.**

We do not know whether botanists generally are aware that the tree scientifically known as the *Saphora Japonica*, if it lives three hundred



years, will, from that time on, bear each year a "crying seed." Of course it bears thousands of seeds each year but only one of them will be able to cry. If anyone is so fortunate as to secure one of these and eat it he will be ten times as bright as ordinary men. That is why Yun Häng-in of the 18th century was such a remarkable scholar; and others might be named. But the trouble is that every year the magpies secure the "crying seed" and do not give us poor humans a chance. This is why the Koreans say that magpies have more sense than any other bird. There is only one way to secure a "crying seed" and it takes time and patience. When the late summer comes and the seeds are forming, the tree must be covered with a net to keep the birds away. When the seeds are ripe they must be picked by hand with utmost care. Take them into a room, divide them into four parts and put the separate parts in the four corners of the room. Just at midnight the "crying seed" will cry and you can tell which corner it is in. Throw away the seeds in the other three corners and on the following night divide the remaining seeds as before and listen for the cry. After a couple of weeks you will, by a process of elimination, discover which is the valuable seed, and having found it, swallow it immediately. You will never hear the end of it.

**Dragon Gate  
Mountain.**

In the town of Yang-genn, 220 li to the east of Seoul, there is a famous mountain called "Dragon Gate Mountain." It is believed that once in many hundred years a dragon assumes the shape of a horse and comes forth from the ground somewhere on this mountain. The last time one appeared was about two centuries ago but as there was no one worthy to ride it the horse finally died and was buried there with great honors. The grave is shown today as well as a depression or hollow in the ground which marks the spot where it emerged.

**Fisherman's  
Luck.**

This particular liar was the best fisherman on the river. The subjects of the Dragon King were daily decimated by the skill of this man. The Dragon King therefore determined to teach him a lesson. It was winter and the fisherman sat patiently on the ice beside the hole through which he was fishing. Presently he nodded and fell asleep. The Dragon

King appeared to him and said, "You are a terrible man. None of my people are safe with you around. I am going to teach you a lesson and let you see how it feels to be caught." Instantly the fisherman perceived that he was changed into a fish and was swimming about under the ice. After a while the novelty of the situation wore off and he began to get hungry. He saw a little fish before him and took it at a single mouthful; but in another instant he felt a cruel pain in his mouth and found that he was securely hooked. He was drawn to the surface and jerked out of the water unceremoniously. He looked up and saw that it was one of his own cronies who had caught him. If he only could speak and explain matters! But this was impossible. He was taken away to fish market and laid upon his side on a board. People came along and felt of him. Some of them were his own friends. By and bye someone caught him by the gill in a most cruel manner and carried him home. He was laid on a block of wood and someone took a knife and began scraping off his scales. This was altogether too much and the fisherman suddenly awoke and found that one of his friends was punching him with a stick to awaken him. Without a word he drew in his line and trudged home, but he was never seen on the river again. He knew how it felt. He had *been there*.

### Well up in Literature.

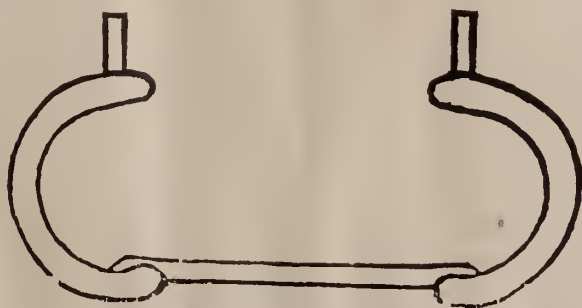
Koreans rejoice in stories of men who had the classics at their fingers ends and could quote volume and page. They say that the finest palace ever built by an emperor of China was built by *A-bang Kung* (阿房宮) an emperor of the Tsin dynasty which flourished 255-209 B. C. When an enemy set fire to it three months were required to complete its destruction. The tiles on the roof were of especially fine make and those placed along the edge bore an inscription in the Seal Character. The fire hardened these tile to such a point that in after years when one was dug up it was used as an ink stone. One of these stones found its way to Korea and was used by kings early in this dynasty, but was finally lost. About the year 1840, as one of the small ponds in the "Old Palace" was being cleaned out, this tile was found, but neither the king nor any of the courtiers could tell what the inscription was. At last they called up a celebrated scholar of that day named Kim

Chŭng henŭ, gave him the fragment of earthen ware and asked him what it was. He studied carefully a few minutes and then said:

"This is a tile from the palace of A-bang Kung of the Tsin dynasty. If you will look in the four hundred and thirty-seventh volume of the Sa-go Chŭn-Sŭ (四庫全書) and the nineteenth page you will find a verification of my statement." They were incredulous but when the book was produced from the library it was found to be even as the scholar had said. His literary name is Chu-sa.

### The boats of Sung-jin.

It is curious to note how, within such a limited area as Korea, such different styles of boats are used in different localities. One of the strangest is that used on the north-eastern coast in the vicinity of the new port of Sŭng-jin. Two great pine logs are hollowed out in the form of a dug-out. They are then laid side by side, the hollowed side of one facing the hollowed side of the other. At one end they are fastened firmly together but at the other end they are drawn apart a distance equivalent to one third their length. A floor is then insterted and planks are put along the sides on top to prevent the waves from dashing in. The cross-section of such a boat would look something like this.



They look exceedingly clumsy and are much heavier than boats of the same size in other parts of the country, but those who use them affirm that they are the best boats used. Which reminds us of the Korean proverb that "Even the hedgehog says her young ones are smooth."

**Cure for Canker  
Sores on the  
Tongue.**

Koreans say that canker-sores on the tongue are caused by drinking water out of a gourd dipper that has been scraped over a sandy surface and some of the grains of sand have adhered to its under surface. The certain cure is to find a dipper of such a kind, take off some of the grains of sand and apply them to the tongue.

**A new kind of  
Faith Cure.**

A gentleman was sorely afflicted with sore eyes and came to the doctor for treatment. The doctor looked him over and then suddenly remarked: "You have a much worse disease coming on than your eye trouble. It will attack you in the groin and will probably prove fatal. The only way to prevent it is to keep the two thumbs pressed against the groin on either side. If it can be held off for four days you will recover. But you must never take your hands away or it will be of no avail. The frightened man went home with his hands on his hips and for four days and nights maintained the required posture. During that time his eyes got well. He came back to the doctor and said, "I have felt no trouble in the groins at all." The doctor laughed and said, "That was only a trick to make you keep your hands away from your eyes. I see they are well now." The patient was somewhat disgusted but had to join in the laugh against himself.

## Editorial Comment.

In recent issues of the *Review* have appeared several short letters on the Siberian railway. Since our return to Seoul *via* that same route we find that many statements are circulating which are quite contrary to what we there affirmed from personal observation. For instance it said that fees and tips are excessive. This is directly contrary to the experience of everyone on the trains by which we travelled both east and west. Some have said the food is poor. This again is a statement not warranted by the facts. The fare is excellent. Some complain of the slow rate of speed, but if one gets through to London in seventeen days from Dalny why should he com-

plain, when any other route would take him twice as long? In those letters we stated frankly all the valid objections that can be raised against this route and we have nothing to alter or retract in the statements there made.

The press of the Far East has given a good deal of attention to the Russian request for a concession at Yongampo near the mouth of the Yalu River. It is not our purpose to discuss the right and wrong of the question. Of course the Korean government has a perfect right to grant or to refuse the request, but the question is a complicated one and the balance is so nicely adjusted that an error one way or the other might easily be fraught with momentous consequences. It is our purpose rather to give a little sketch of this port which, we think, will throw some light upon the refusal of the government to turn it over to Russia or to a Russian syndicate. It is one of the ten great historic ports of Korea. They are, in order, beginning with the northwest border, (1) Yong-ampo, (2) Cheung-naupo, (3) Kangwha, (4) Nani-yang (Near Asan). (5) O-ch'ŭn (North of Kunsan), (6) Mokpo, (7) Masampo, (8) Fusan, (9) Wonsan, (10) Kyŏng-heung (mouth of Tuman River). We have heard so little about some of these places that it is difficult for us to realize the importance that they assume in the Korean's mind. In the days of ancient Ko-guryŭ a Chinese army of 300,000 crossed the Yalu and encamped at Yongampo and from that point were driven by the Ko-guryŭ forces and handled so severely that the records say that only seven thousand ever got back across the Yalu alive. This alone would make the place a very important one to the Korean. During the Koryŭ dynasty 918-1392 A. D. the Mongols assembled at this point in force and began their depredations. When the Manchus invaded Korea this place was guarded so carefully by the Koreans that the invaders left it and passed by to the west. Thus we see that it has figured prominently in Korean history and the Korean government is bound by sacred tradition to guard it as sedulously as any other portion of the peninsula.

The present indications are that Korea will be blessed with the largest rice crop that she has enjoyed for the last



ten years. This of itself might not mean so much, but the fact that the crop in Japan is also very heavy makes it improbable that the export of Korean rice will largely deplete the storehouses in Korea. The result must be that the price of this great staple will fall and that the people will benefit by it. One thing is very apparent. People who earn their living by honest labor in Korea are better off than ever before, while those who stick to the old regime and consider work beneath their dignity are being driven to desperate straits. At the present moment the condition of hundreds of the poor gentry that live on the slopes of Nam San is most pitiable. They have never worked and would not work if they had the opportunity and the consequence is that they are starving to death. We believe that the rising generation will to some degree shake off this unworthy *yangbanism* and acknowledge the dignity of labor. If they do not they will receive their just dues at the hands of society.



One of the untoward signs of the times is the decrease of interest in education. All the schools both public and private are languishing. One of the leading private schools in Seoul, that once had sixty students, now has seven. It is said that the boys believe that the names of all students who attend these schools are inscribed in the books of the Police Department and that they are held as government suspects. In other words the idea of a liberal education is assuming something of the aspect that it has in Russia. Instead of being considered the very bulwark of the state and the guarantee of national prosperity it is looked upon as a disintegrating force inimical to the state. And yet the government does not supply any substitute for a modern education to occupy the minds and arouse the enthusiasm of the young men. The re-establishment of the old-time *kwaga* would be preferable to the present condition of stagnation in educational lines. Many people have rejoiced over the abolition of the *Kwaga* but we should remember that it was the one great centralizing force which helped to keep the distant province in touch with the capital. It was one of the great safeguards against disaffection. It was less an educative than a political factor but as



such it was of great importance. Its abolition without the substituting of anything in its place was a calamity to the state.

## News Calendar.

### FROM NATIVE PAPERS.

Kwak Kwang-heui, secretary of the Korean Legation at St-Petersburg came back to Seoul on important business during the early summer but started again for his post on August 20th.

On August 22nd the government decided to make Eui-ju an open port and place a custom house at Yongampo. The distance between the two is about the same as between Pyeng Yang and Chinnampo.

During the past month the mortality among Korean cattle has been very great. An attempt has been made to quarantine them at the city gates and not allow diseased cattle to enter but probably with little success.

Gen. Pāk Sǎng-geui and Gen. O Po-yŭng have been detailed to go to Japan and attend the military review to be held there this Autumn.

Kim Keui-chung of Tong-pok in Chulla Province subscribed several hundred bags of rice to save the starving people. They propose to rise a monument in his honor.

Koreans in the far northeast who sell cattle in Vladivostock complain because their cattle are stopped and held in quarantine by the Russians and they ask the government to open a sort of port at the mouth of the Tuman River called Ung-geui-po or "Bear Harbor."

Yi Kyŭng-jik the newly appointed prefect of Yong-ch'ŭn, where Yongam-po is situated, writes that the Russians have erected eighteen common tents and two large ones and that there are 128 Chinese huts. That the Russians number over seventy and the Chinese 1300. He affirms that they have seized many Korean houses and torn them down without payment and that they have made it impossible for Koreans to live in the neighborhood.

The Japanese Minister informs the Korean government that many Koreans finding it quite impossible to obtain legal redress through the governor of South Kyung Sang Province have applied to the Japanese Consul in Fusan, and the government is urged to appoint a governor who will attend more strictly to his business.

On August 26 one hundred and thirty-one Koreans were shipped to the Hawaiian Islands.

A Korean salt merchant in Wonsan having been, according to his statement, cheated out of some money by a Japanese and being able to obtain no redress in that port came up to Seoul and tried to interest the

Japanese Minister in the matter. Being unsuccessful he grew desperate and one day in August seeing the Japanese Minister riding by in a jinriksha he gave the vehicle a violent push which overturned it. He was promptly arrested but it is said that the mayor finds it hard to pronounce sentence as this offence is without precedent in Korea.

On August 25th the Russian Minister went to the Foreign office and urged that the lease of Yong-am-po to Russians be granted. In spite of his urgent appeal the minister declared it was impossible. On the 27th the Russian Minister went again to the Foreign office at noon and remained till seven in the evening but the Minister being ill did not put in appearance. The Russian Minister then declared that he would have nothing more to do with the Foreign Minister relative to this business but would appeal directly to the emperor. On the same day the Japanese Minister sent a letter to the Foreign office saying that if Korea should grant the Russian demands relative to Yong-am-po it would be equivalent to repudiating all friendly relations between Korea and Japan.

The French Minister has applied to the Foreign office for a permit for the Roman Catholics on Quelpart to select a site for a cemetery.

The *Whang-sung Sin-mun* grows facetious. Its issue of August 30 contained the following imaginary conversation between two boys, one from the Eastern part of Seoul and one from the Western part. It took the form of a series of conundrums.

EASTERN BOY : Who is it that makes the best interest on his money?

WESTERN BOY : Korean country prefects (referring to purchase of office).

WESTERN BOY : Who is it that condemns whether there be any crime or not?

EASTERN BOY : Korean wealthy men (referring to extortion on the strength of false charges).

EASTERN BOY : What is the great make-believe?

WESTERN BOY : Korean Education (a mere pretense).

WESTERN BOY : What is no better than nothing at all?

EASTERN BOY : Korean soldiers.

WESTERN BOY : What is it that looks well on the outside but means nothing at bottom?

EASTERN BOY : The Anglo-Japanese Alliance.

EASTERN BOY : Who is it that fears the strong and ridicules the weak?

WESTERN BOY : Japan (who fears Russia and ridicules Korea).

EASTERN BOY : What is it that has the heart of a wolf and where does it show its teeth?

WESTERN BOY : Russia in Manchuria.

WESTERN BOY : What is it that can be heard but is nowhere visible?

EASTERN BOY : The war between Japan and Russia.

On September 1st the Law Department laid before His Majesty a complete report of the difficulties between the Roman Catholic and Protestant people in Whang-hā Province which Yi Eung-ik was sent to investigate last Spring. The report stated that Yi Eung-ik had carried out his work in a thorough and commendable manner and it was apparent that the conditions in that province were quite unbearable. The Emperor replied commending the work of the commission and ordering that the recommendations of the commission be carried out. The recommendations were that the chief offenders among the Roman Catholics be arrested, brought up to Seoul and tried, and that the secondary offenders be dealt with by the Governor of Whang-hā Province. The native papers of September 9th state that many people in Whang-hā province in recognition of the splendid service rendered by the commissioner Yi Eung-ik, have raised a monument in his honor, and that the French Minister, learning of this, sent a despatch to the Foreign Office that the two French priests Wilhelm and Dolcet had, by false accusations been deprived of their reputation and therefore it had been made difficult for them to live here. He asked what Yi Eung-ik had done that made him worthy of having a monument raised in his honor, and demanded that orders be given for the destruction of the monument. He also demanded that as Yi Eung-ik had attacked these priests with false testimony he should be brought face to face with the priests and the case should be tried. The Foreign Minister replied that the case had already been tried and there was no call for a new trial.

On Kangwha seventy-seven houses were destroyed by heavy rains early in August and rice fields that required 360 bags of rice to sow were destroyed.

Because of the failure of the spring crops in South Hamgyŏng Province the governor sent an open letter to all the wealthy men of the province urging them to subscribe for the relief of the starving. The response was a contribution of \$21200 with which a great deal of the suffering was alleviated. The people are loud in their praises of the governor.

About the end of August a band of armed robbers rushed a market place near Chemulpo and shot right and left. They carried away whatever they wanted and business was effectually suspended.

The Minister of Agriculture, Commerce and Public Works proposes to hold a national Korean Exposition in 1905.

The Japanese rice crop is estimated to be a maximum one and it is expected that there will be little or no export from Korea.

The Japanese papers in Japan are lavish in their praises of the Minister of Foreign Affairs in Seoul for his determined stand in the matter of a Russian concession at Yongampo.

Rev. C. D. Morris of Pyeng-yang and Miss C. Louise Ogilvy of the United States were married in Kobe on Sept. 10th. The ceremony was performed by Rev. E. A. Walker, pastor of the Union church in Kobe. Miss Hillman and Miss Miller of Chemulpo and Mr. Kenmure of Seoul

were present at the ceremony. The bride and groom arrived in Seoul on the 24th inst. on their way to their home in Pyeng-yang.

On Sept. 4th the Foreign Office announced to the Foreign Representatives that Pyeng-yang which is now an open port would be closed and Eui-ju on the Yalu River would be opened instead. The Japanese English and American Representatives urged that both be open ports but the Russians and French opposed the opening of Eui-ju. It is understood that the other Representatives took neutral ground, neither advocating nor opposing the measure.

The French Minister is pressing for the payment of an indemnity of \$16,000. on account of the religious riots on the Island of Quelpart last year. It appears very doubtful whether the money will be paid, for the Koreans are not quite satisfied as to where the blame for the whole trouble lies.

Sin Sun-sung has been appointed commander of the new Korean war-vessel, the *Yang-mu-ho*. He is a graduate of a Naval College in Japan. The crew consists of seventy-three men.

The Emperor has ordered the Commission on Weights and Measures to complete their work soon and put out a complete standard of measurements, and to send throughout the country and see that all merchants conform to the new standards.

Twenty-two *kan* of the "Ten-thousand Year Bridge" at Ham-heung have been swept away by high water in the river. This is the most celebrated bridge in Korea and is nearly a mile long.

The island in the mouth of the Yalu River is called *Kan-do* and it is disputed territory, both the Koreans and Chinese claiming it. There are 9862 Korean houses on it. Their value is estimated at \$423,061, and the fields contain 6,942 *lyul* 3 loads and 4 bundles and their value \$2,953,435. The Koreans living there say they can prove their contention that it is Korean soil.

Some rather bold thieves stole five thousand feet of telegraph wire from the Japanese line along the foot of Namsan inside the city wall. Communication with Chemulpo was broken for a time.

A French resident of Seoul has contracted with the Korean government to mine anthracite coal at Pyeng-yang for five years. He is to mine 30,000 tons a year for the government, all expenses to be paid by the Household Finance Bureau. His salary is yen 3,000. We trust this is the beginning of the end so far as the fuel question is concerned, but we fear it will not be in time to help us out this winter.

On August 31st a son was born to Rev. and Mrs. A. F. Robb, of Sung-jin.

On Sept. 1st a daughter was born to Dr. and Mrs. R. A. Hardie of Wonsan.

Since Sept. 13th Yi Keun-myŭng has resumed the position of Prime Minister.

On Sept. 13th the Foreign Office sent a despatch to the Russian Representative stating that the building of Russian houses at Yong-ch'ŭn was contrary to the arrangements made between Russia and Korea and



asking that the work be discontinued at once. At the same time the Government sent strict orders to the prefect of that place to stop the building.

It is stated that an order for coal mining machinery has been placed with Rondon & Co. of Seoul to the tune of Y170,000 and in addition to this the Household Department puts down Y100,000 to begin the work. The work is in French hands and the business will all be carried on through the above named firm.

The Emperor's birthday fell upon the 16th of September and was signalized by special ceremonies. The Diplomatic Corps and the foreign employees of the Government were received in audience in the morning and in the evening the Korean officials were entertained at a grand banquet at the palace. The Emperor is fifty-one years old.

Mr. Raymond Krumm, who for the past five years has been in the employ of the Survey Department of the Korean Government, has severed his connection with this Government and started for America *via* the Trans-Siberian Railway.

The prefect of Kwa-ch'ün informs the Foreign Office that a Japanese citizen in that district attacked three Koreans with a sword and killed them all. Police were sent to arrest the offender and he is now imprisoned in that place. The prefect asks that the matter be tried at once.

Wolves have been causing a panic among the people of Yang-ju, only twelve miles from Seoul. On Sept. 7th a five year old boy was killed, on the 10th a four year old girl was killed and on the 13th a thirteen year old boy was killed in broad daylight. A band of soldiers has been sent to exterminate the beasts.

Officials connected with the new Central Bank held a conference on the 18th of September to discuss the putting on the market of the new currency. Mr. Kato, the adviser to the Department of Agriculture &c., advised that the specie be held as reserve and that bank notes be issued but the Minister of Finance said that so long as he was Minister of Finance consent to this plan would not be given because then there would be more counterfeiting than ever. This attitude is causing delay in the execution of the plans of the Bank.

On August 17th H. A. dos Remedios, Esq., and Miss Kani Katsu Maria were married at the Church of St. Paul in Chemulpo. No cards.

On September 15th heavy rains flooded the banks of the Yalu at Huch'ang about 120 miles above Eui-ju. Three hundred seventeen houses were destroyed and eleven people perished.

The Koreans, generally, are much exercised over what they consider the probability of war between Japan and Russia and they profess to see signs of the coming conflict on all sides. The one question that is on the lips of every Korean is When will it begin? as if the fact of its beginning were beyond doubt.

On October 1st a painful accident occurred on the electric street railway in Seoul. A young boy was run over and killed. Great excitement ensued. The Korean populace, which does not attempt to decide

which party is in fault, attacked the car, and a rather noisy time ensued. Two of the foreign employees of the road arrived on the scene but were speedily driven off by the mob one of whom was a Pyeng-yang soldier whose mode of attack resembled that of an American negro in that he lowered his head and used it as a battering ram. One of the foreigners was considerably hurt but succeeded in extricating himself from a rather dangerous situation. Such accidents are very deplorable but they are almost inevitable where the children are so very careless as they are in Seoul and where they all play on the street. A Japanese who aided one of the foreigners to escape was attacked. He took refuge in a Japanese shop but this did not avail as the mob attacked the building and razed it to the ground. We wonder what the Korean police were doing all the time. One would think that such mob violence would call for police interference if anything would.

The annual contest between the Chemulpo and Seoul tennis players for the cup which was secured by Chemulpo last year, came off during the closing days of September and the first few days of October. During the year since Chemulpo won the cup there have been several changes in the personnel of the players. Seoul has lost two men but gained two others of superior ability while Chemulpo exchanged two men for other of about equal skill. On the whole the changes worked for the benefit of Seoul and the score shows the result. Seoul captured the cup by a score of five matches to three. The detailed score is as follows:

(1) Messrs. Bennett and Sabatin of Chemulpo against Messrs. Davidson and Baldock of Seoul ; won by the latter by a score of 1-6, 2-6.

(2) Messrs. Henkel and Lay of Chemulpo against Messrs. Porter and Staeger of Seoul ; won by the former by a score of 6-8, 6-2, 7-5.

(3) Mr. Bennett of Chemulpo against Mr. Davidson of Seoul ; won by the latter by a score of 1-6, 3-6.

(4) Messrs. Wallace and McConnell of Chemulpo against Messrs. Turner and Hulbert of Seoul ; won by the former by a score of 6-2, 2-6, 6-3.

(5) Mr. Wallace of Chemulpo against Mr. Hulbert of Seoul ; won by the latter by a score of 6-8, 2-6.

(6) Mr. Sabatin of Chemulpo against Mr. Turner of Seoul ; won by the latter by a score of 6-2, 2-6, 2-6.

(7) Messrs. Wolter and Atkinson of Chemulpo against Messrs. Chalmers and Gillett of Seoul ; won by the latter by a score of 3-6, 6-4, 2-6.

(8) Mr. McConnell of Chemulpo against Dr. Baldock of Seoul ; won by the former by a score of 7-5, 6-1.

The prefect of Yongchŭn sent a telegram to Seoul stating that the Russians are preparing to erect a telegraph line from Yongampo to the timber concession on the Yalu and have brought in over a hundred telegraph poles for that purpose. The Foreign Office replied that if this were done the prefect should go and pull down the line.



It is stated that a Japanese was seized and imprisoned by the Russians at An-dong-hyūn in Manchuria near the Yalu River. The Japanese Consul at Chinnampo has made a demand for his release.

E. Stein, Esq. the Secretary of the Russian Legation left Seoul with his family near the end of September.

Yi Pom-jin the Korean Minister in St. Petersburg has sent a telegram to Seoul urging that the concession at Yongsampo be granted to the Russians.

In Chang-dong, Seoul, near the Japanese Consulate, the Japanese are about to erect a miniature representation of the Nagoya Castle which has been brought from Osaka. It will be used as a bazar.

On Sept. 21 sixty-five Koreans started from Chinnampo and forty-nine from Chemulpo, to go to the Hawaiian Islands.

About the end of September a new law was promulgated setting the dates of the annual medicine "markets" or *chang* in Korea. They will hereafter occur twice a year at five points namely, Taiku, Chin-ju, Kong-ju, Ch'ung-ju and Ch'un-ch'ūn.

The Italian Minister, who went to Japan during the Summer because of ill-health, returned to Seoul on September 13rd.

The Remington type-writer company is at work on a Korean type-writer which will be on the market in the course of a few months.

The New York Times Saturday Review announces that the Century Company is about to bring out a book named "A Search for a Siberian Klondike," being an account of the adventures of Mr. W. B. Vanderlip in northern Siberia and Saghalien, as narrated by Mr. H. B. Hulbert of Seoul. The book will contain about fifty full page illustrations made from photographs taken by Mr. Vanderlip.

## Table of Meteorological Observations,

Seoul Korea, August 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Quicksilver Barometer at 0° centigrade	Thermometer in open air in Meteorological Cage, Dry bulb.	Minimum Thermometer Centigrade	Absolute Moisture of air, in Millimeters	Relative moisture of air in percentage	Rainfall, Millimeters
1	749.7	24.4	21.5	21.8	93.6	1.7
2	745.3	27.0	22.0	20.8	78.6	5.9
3	744.7	24.4	21.0	19.5	86.3	22.1
4	752.6	27.0	24.0	20.4	78.3	—
5	753.6	25.1	19.5	19.8	83.6	10.1
6	754.5	24.3	21.0	19.5	84.6	2.3
7	754.4	26.2	24.0	22.0	87.6	8.7
8	751.5	25.5	25.0	21.1	90.0	3.1
9	749.2	24.4	23.5	22.0	97.0	38.1
10	752.1	24.8	20.0	19.0	81.6	7.4
11	752.2	23.4	20.5	20.3	95.0	37.5
12	753.6	23.5	22.0	18.2	85.6	48.4
13	750.1	22.5	18.0	16.0	79.0	—
14	758.0	25.0	18.0	16.4	73.0	—
15	757.2	26.8	20.0	17.0	67.3	—
16	756.5	26.3	20.5	19.0	75.3	—
17	754.1	24.1	19.5	19.4	87.3	40.4
18	754.8	23.5	22.0	19.5	90.6	8.0
19	755.8	24.0	22.0	19.1	86.6	1.3
20	756.8	25.6	21.5	18.6	77.3	—
21	755.2	25.5	22.0	19.3	80.0	—
22	752.4	23.4	21.5	19.9	93.0	26.6
23	754.6	25.5	22.5	19.9	82.3	1.7
24	752.5	24.6	22.0	19.9	86.3	19.6
25	755.9	25.4	21.5	19.5	81.6	—
26	757.6	27.0	22.0	21.3	82.0	—
27	758.5	20.4	21.0	18.5	72.0	—
28	757.5	27.8	20.5	19.8	71.6	—
29	755.8	25.7	19.5	19.4	80.3	2.5
30	750.5	26.1	22.0	20.9	85.0	4.2
31	757.2	25.9	21.5	21.1	85.6	14.9
Av.	754.1	25.2	21.3	19.6	83.1	304.5

Barometer	Temperature of Air	Relative Moisture	Rainfall
Maximum.....	Maximum.....	Maximum.....	Maximum.....
Date.....	Date.....	Date.....	Date.....
Minimum.....	Minimum.....	Minimum.....	Minimum.....
Date.....	Date.....	Date.....	Date.....

TOTAL OF DAYS.										
Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy	Strong wind
20	-	-	-	-	6		4	8		1

	Calm.	N	NNE	NE	ENE	E	ESE	SE	S-E	S	SSW	SW	WSW	W	WNW	NNW
Total of Winds...	29	0	1	1	0	16	1	2	0	4	7	11	2	9	0	0
Total of Force...	0	0	1	1	0	2	2	4	0	7	4	11	5	18	1	0

## KOREAN HISTORY.

Walking along the lines they cut down every one of these innocent, unoffending people. The Manchus issued passes to the Koreans in the fortress and no one could go in or out without showing his credentials. All the people living in the vicinity who did not run away were massacred.

Having thoroughly subdued the island, the next move of the victors was to rejoin the main army encamped before Nam-han. As a preparatory measure they burned all the government buildings on the island and put to death all the people they could find, that had not already perished. Then taking the Crown Princess and her retinue, and all the officials, they crossed the ferry and marched toward Nam-han. The Princess was treated with all deference, as befitted her exalted station. As the company was about to leave the fortress of Kang-wha on their way to Nam-han, the aged Minister Kim Sang-yong was so deeply moved that he determined to end his life. He entered the pavilion above the South Gate where he found a box containing powder. Yun Pang also accompanied him, saying that he too was weary of life, but Minister Kim said to him, "You are in charge of the ancestral tablets, you must not prove recreant to that sacred trust." So Yun Pang sadly went about that task. Divesting himself of his outer garments the Minister gave them to an attendant and told him to bury them in place of his body. Then lighting his pipe with flint and steel he thrust it into the box of powder. The explosion which followed blew the whole gate to fragments and Minister Kim Sang-yong and Kim Ik-kyŏm and Kwŏn Sun-jang and the minister's little grandson, thirteen years old, were blown to atoms. In order to convey the ancestral tablets in safety to Nam-han, Yun Pang put them in a bag, but the Manchus, who did not care to be burdened with such impedimenta, threw the whole thing into a ditch. Yun recovered them and cleaned them off as well as he could, and managed to carry them along. Perhaps it

was only because the Manchus wished to show an indignity toward these most sacred of all the royal treasures. These people died, some by the sword, some by strangling and some by drowning. There were darker crimes than murder too, for the Manchus did not hesitate to seize and insult many honorable women, and even to this day a slight taint clings to one family of the nobility because the wife and daughter-in-law were subjected to indignities than which death were preferable. From among the women taken there, the daughter of Whe Wŭn, a relative of the king, became sixth wife to the Manchu Emperor, but shortly afterward he gave her to one of his favorites as a present. And so we leave this long line of captives wending their way eastward and find ourselves again within the grim walls of Nam-han.

The ravages of hunger were beginning to make the Manchu proposition seem more feasible. The council came to the conclusion that the men whom the Manchus demanded must be bound and sent to their fate. When the Crown Prince heard of this he said, "I have a son and several brothers and there is no reason why I should not go myself." Then Chŏng On said "I am the one who have most strenuously opposed the Manchu claims. Let me go." Kim Sang-hŏn exclaimed, "Who opposed them more than I? I am surely the one to send." Yun Whang, Yun Chip and O Tal-ch'e all offered to go and immolate themselves on the altar of Manchu vengeance. While the council was going on many of the soldiers came down from the wall and looked in at the doors and shouted, "As the Manchus have demanded these men why do you not send them rather than let us come thus to skin and bone?" It was with difficulty that they were sent back to their places. It was remarked that the soldiers under Gen. Yi Si-băk did not participate in this unruly demonstration. That night at nine o'clock a party of Manchus approached the West Gate and one of them actually scaled the wall before the guard was aware of it. He was speedily driven back with a battle-club, and stones and other missiles were rained down upon the assaulting party. Gen. Yi Si-băk was twice wounded but did not make it known until the skirmish was over. At the same time an assault was successfully warded off on the eastern side by Gen. Sin Kyŭng-jin who, not content with



simply driving off the attacking party, sallied out and killed their leader and many of his followers.

The Manchus next tried to reduce the fortress by bombardment, and it is said that the projectiles came over the wall with such force as to bury themselves twenty inches in the earth.

On the morning of the twenty-fifth the Manchus sounded a parley at the West Gate and three of the officials accompanied them to the camp of the enemy. There they were told, "The Emperor is very angry because you do not surrender, and has ordered the destruction of the kingdom. He is to leave tomorrow and then you will have no opportunity to surrender, though you should wish." The bombardment was renewed and many breaches were made in the wall and many of the garrison were killed, but the survivors quickly piled bags of sand in the breaches and poured water over them. This instantly froze and made a good substitute for a wall. But the soldiers were discouraged and came to the king in crowds demanding that the men whom the Manchus had called for be sent. It was evident that something must be done at once, and Hong Sŏ-bong undertook another visit to the enemy's camp, where he said, "Tomorrow the Crown Prince and the other men that you have demanded will come out to you." But they answered, "We do not want to see the Crown Prince, but the king himself." To emphasize this, letters were shown proving that Kang-wha had fallen into Manchu hands, and a letter was delivered to them from one of the captive princes to the king. They were likewise told, "The Crown Prince and one of his brothers must go to Manchuria as hostages. The king must understand that there is nothing to fear in coming out. The kingdom will in that way be preserved." So they took the prince's letter and wended their way back to the fortress. When the letter was opened and read a great cry of sorrow arose from the whole court. Someone suggested that the Manchus were trying to deceive them, but the king answered, "No, this is my son's own hand," and he added, "As Kang-wha is taken of course the ancestral tablets have been destroyed. There is then no longer any need to delay our surrender." As a preliminary to that final act the king ordered that all documents in which the Manchus were spoken of slightly be collected and burned.



The next day a letter from the king was taken to the Manchu headquarters, wherein he said, "As the emperor is about to return to the north, I must see him before he goes. If not, harm will result. If evil befalls me in this step it were better that I take a sword and end my life here. I pray you make some way whereby I can surrender without endangering my kingdom." The messenger explained that the king feared that the Manchu soldiers might fall upon him when he came down from the fortress. The Manchu general answered, "Wait till you get orders from me; then come down." Kim Sang-hön could not endure the thought of surrender and so attempted to take his own life by hanging, but someone cut him down. Chöng On likewise after an apostrophe to his "frosty sword" plunged in into his bowels, but the wound did not prove fatal and the king had him well cared for.

On the next day, the twenty-eighth, two men who had most strenuously opposed the Manchus, O Tal-ch'e and Yun Chip, were made ready to send to the Manchu camp to meet their fate. Before setting out they were brought in before the king who wept and said. "Is it possible that we have come to this? I am ashamed to look you in the face." But they answered cheerfully, "There is no cause for mourning on our account. It is our own fault." The king then made them sit while a eunuch brought wine and poured it out. This was the greatest honor the king could show them. Then he said, "I will see to it that your families are well cared for." Then they set out to meet their fate. The emperor was pleased at this sign of submission and gave Ch'oe Myŭng-gil a fur robe and a cup of wine. Calling the two men before him the emperor asked them why they had always opposed the Manchu rule. They answered that after so many centuries of adherence to the Ming dynasty they found it impossible to give it up or to advise to do so. The emperor then ordered them to be loosed but to be kept in the camp under strict surveillance.

The next day Hong Sö-bong, Ch'oe Myŭng-gil and Kim Sin-guk repaired to the Manchu camp and said they had come to complete arrangements for the surrender. They were told that an altar had already been prepared at Song-p'a and that the ceremony must take place on the morrow. The Manchu

general said, "We have a special form of ceremony for surrender. First, the one who surrenders is placed in a coffin; but as this is rather humiliating we will waive it this time and begin with the second article." Ch'oe asked, "Shall the king come out in his royal robes?" "By no means. He must come out dressed in blue." This was because blue is the color corresponding to east, and was therefore appropriate for Korea, which has always been called the "East Country." "Shall he come out the South Gate?" was the next question asked. "No, how can one who has done wrong come out the South Gate? He must come by way of the West Gate. After the surrender he will proceed to Seoul and he need fear no danger, for we have recalled all our foraging parties and no one will offer to molest him. We will send back all the Koreans that we have taken to Manchuria and we will have a new royal seal cut for the king." That night the Manchu general Yong-golda brought the king a letter from the emperor saying, "Are you indeed afraid to obey the command to come out and surrender? You may rest assured of your safety, and not only so but I will make it to your great advantage to come. I will put you back on your throne, I will forgive the past, I will make a firm and binding agreement with you as between vassal and suzerain. If you would have your son and your grandson reign after you, you must receive a new seal of office from us. You must stop sending embassies to China and you must discard the Chinese calendar and adopt ours. The Crown Prince, the Prime Minister and the latter's son must go with us as hostages. When you die I will send the Crown Prince to rule in your stead. I am about to invade China and you must give us boats and troops. I must first take the Island of Ka-do and to this end you must furnish us fifty boats and sailors to man them, and you must give us bows and arrows. Before our troops leave this place you must feast them. Hereafter you must observe the birthdays of the Manchu empress and Crown Prince. You must treat our envoys exactly as you have been accustomed to treat Chinese envoys. I will send back across the Yalu all our Korean captives but you must pay for them. Your people must intermarry with ours. You must release and return all Manchu captives that you hold in your border fortresses along the Tu-man River. As for com-

merce with Japan you may do as you please. I make no law about that. You must build no more fortresses. Now, behold, I lift you as it were from the very dead. I have recreated your Kingdom. Do not forget my great kindness and mercy. Beware of harboring guile in your heart. Every year you must send tribute; one hundred ounces of gold, a thousand ounces of silver, ten thousand bags of white rice, two thousand pieces of silk, three hundred pieces of white grass-cloth, ten thousand pieces of colored cotton, four hundred pieces of fine linen, one thousand pieces of coarse linen, one thousand quires of fine paper, one thousand quires of common paper, two hundred bows made of sea-cow's horns, twenty-six swords the length of a man's stature, four fine window screens, forty mats with red flowers, twenty common swords, two hundred pounds of dye-wood, ten pecks of black pepper, one thousand packages of tea, one hundred tiger skins, one hundred deer skins, four hundred otter skins, two hundred squirrel skins. You will commence sending this tribute three years from now. As I have taken one of the king's relatives to wife I will remit nine thousand of the bags of rice."

Such were the conditions on which the Manchus proposed to give the kingdom of Korea a new lease of life. The demand for tribute was so enormous that the Koreans never seem to have taken it seriously, and they never once attempted to fulfill more than the merest fraction of the demand.

It was on the last day of the first moon of the year 1637 that at last, having exhausted all other means, having endured the rigors of a winter siege in a fortress but half prepared for the emergency, having seen his faithful soldiers die about him from hunger and exposure, the king was driven to surrender to the Manchu power. The day broke with a great bank of fog enveloping everything. The West Gate of the fortress swung open and the royal cavalcade appeared, bearing manifest signs of the long confinement. The king and Crown Prince, according to the directions of the victors, were clad in blue. Behind them came the hollow-cheeked, but loyal soldiers who would have stayed and defended the walls to the bitter end had the king but given the word. As the royal party descended the winding road to the valley below, they came upon long lines of heavy-armed Manchu cavalry drawn

up on either side of the road. The king was startled, and anxiously asked what it meant, but was told that it was simply in honor of the coming of the king. Soon the party met the two Manchu generals, Yonggolda and Mabuda. The king dismounted and the proper salutations took place between them. Then they sat down and went through a formal interchange of civilities, seated so as to face east and west according to the proper rule of etiquette. When these formalities were completed, they escorted the king to the place where anciently the town of Kwang-ju stood, at which point there was a short pause. The king's immediate staff consisted of three ministers of state, five officials of the second rank, five of the rank of royal scribe and one or two others. Besides these there were only the Crown Prince and his tutor. In front, and at a considerable distance, was a raised platform covered with a yellow silk awning, under which the emperor sat upon a throne. In front were drawn up a company of trumpeters. General Yonggolda and the king dismounted and the former led the king toward the imperial dais. Upon reaching the eastern entrance to the imperial presence they bowed three times and struck the hand on the back of the head. Then they entered and bowed on a mat before the emperor. The king was then told to ascend the platform. The emperor sat facing the south and the king sat on his left facing the west. To the left of the king and also facing the west sat the emperor's three sons, and finally the king's sons who had been brought up from Kang-wha. Below the platform sat the Korean officials and at a distance the common people. The emperor's gilded throne sat on a dais raised nine inches above the platform, beneath a yellow silk umbrella and the "plume banner." The emperor sat twirling an arrow in his hand. A cup of tea was handed the king. Then the emperor said to the Korean Prime Minister through an interpreter "Now we are inmates of one house, let us try our skill at archery." The Minister answered, perhaps with a shade of irony, "We know letters, but we are not skilled in archery." Food was brought in and placed before the king, the same in quality and amount as that placed before the emperor. Each drank three cups of wine and then the food was carried away. This was simply a formality intended to put the king at his ease. A servant then brought



in the emperor's dogs and with his own hand he cut meat and threw it into the air for the animals to catch. Descending from the platform the king had the pleasure of meeting the Crown Princess. Their brief conversation was interrupted by General Yonggolda who came up with a magnificent horse sumptuously caparisoned, and with a splendid sable robe. These he announced were a gift from the emperor, but at the same time he asked why the king had not brought the royal insignia that had been given by the Chinese emperor, that it might be destroyed. The answer was that it had been lost at the time of the making of the former treaty with the Manchus, but that it would be hunted up and handed over to the Manchu general. General Yonggolda also presented each of the ministers about the king with a sable robe. At five o'clock in the afternoon, as night was coming on, the emperor gave word that the king might proceed to Seoul. It will be remembered that the Crown Prince and Princess, together with Prince Pong-im, were to be taken away to Manchuria as hostages. Before starting for Seoul the king bade them adieu and then, with a heavy heart turned toward his capital.

The retinue that followed the king was so numerous that when they came to the ferry at Song-p'a and found there were too few boats to convey them all, there was a disgraceful scramble for first place, and the king was hustled and dragged about in a most unbecoming manner. Finally the crossing was effected and as the cavalcade proceeded toward Seoul they saw the Manchu camps along the way crowded with Korean women, some of whom were wailing as if their hearts would break, while others were making merry over the prospect of being carried away to the north.

The Manchu soldiery had been ordered out of Seoul to make room for the king and so the royal party found the way blocked by an immense crowd of Manchu soldiers loaded down with booty and leading hundreds of captives. As the king passed by, these miserable beings cried out to him to save them, but their captors urged them on with word and lash. The crowd was so dense, and the out-going stream of men pressed so closely against those entering, that many in the king's retinue were taken for captives and were seized and



carried away. Even some men of noble blood were thus, in the darkness and confusion, spirited away and never heard of again.

It was seven o'clock when the king entered the gate of Seoul. The city was almost deserted. Dead men lay in heaps along the streets. The houses on both sides of the street were in ashes. All the poultry and pigs were gone and only dogs remained, and these had been transformed into wolves and were gorging themselves on the dead bodies along the way. As the Ch'ang-gyōng Palace was nearest the East Gate the royal party went there to spend the night. All night long, in spite of the Emperor's orders, Manchu soldiers scoured the streets, burning and pillaging and working their terrible will for the last time on the deserted capital.

Two days later the Manchu army was to start on its long journey to the north and the king went three miles outside the East Gate to bid adieu to the emperor, for it was determined to pass around Seoul on the east and so strike northward. It took thirteen days for the whole army to get on the move. There were 120,000 men in all. Thirty thousand of these were Mongols and they took the road to the east through Ham-gyōng Province and crossed the Tu-man River. There were 70,000 Manchus and 20,000 Chinese from Liaotung. Generals Kong Yu-dŭk and Kyōng Myōng-jung with 20,000 men took boat at Yong-san and sailed north to strike Ka-do Island.

The day following that on which the king took leave of the Emperor, the generals Yonggolda and Mabuda came to the palace to confer with the king. The Minister Kim Nyu, as if to anticipate them, said "The relation between us now is that of son and father. We stand ready to fulfill our obligations on that basis even though you ask for soldiers to help on the invasion of China and the seizure of Nanking." Hong Sō-bong asked that in view of the scarcity of gold in Korea part of the tribute be remitted, but it was not granted. Kim Nyu's daughter had been carried away captive to Manchuria and he had plead with the two generals and the king himself had aided him but without avail. He now offered a thousand ounces of silver for her ransom. It was accepted but the result was disastrous to others for it set a precedent,

and a like sum was asked for each of the high-born captives, with the result that few of them were ever ransomed.

The Emperor's ninth brother had charge of all the captives, and on the fifth day of the second moon the crown prince was allowed to go to the king to say farewell. He was accompanied by a guard of six Manchus who cut the interview very short and hurried him away to the camp outside the East Gate. On the seventh the king and his court went out to this camp to say good-bye, and the Manchus set out a fine banquet, at which some of the Koreans ate greedily while others would not touch a morsel. The next day the order was given to start on the long march into Manchuria. The royal hostages were accompanied by fifteen high officials. The king and his court accompanied the party twenty *li* out, as far as Chang-neung, where with many tears the final separation took place.

The work of reconstruction was now to be commenced, and of course the first work was to punish those who had proved unfaithful and to reward those who had proved loyal. First Gen. Kim Cha-jūm, who had lain so long at Yang-geun and would not move to help the king, was banished and with him Sim Keui-wūn, Sin Kyōng-wan and the governor of Kang-wūn Province who had hesitated to throw away their lives and those of their men in the perfectly hopeless task of breaking up the siege of Nam-han. Admiral Chang Sin, who had been prevented by the swift outflowing tide from opposing the crossing of the Manchus to Kang-wha was killed by strangulation outside the Little West Gate. Kim Chyūng-jeung who had been in command of Kang-wha, and his lieutenant Yi Min-gu were both banished to distant points. The king gave a great feast at Mo-wha-gwan to those who had aided him while besieged, both nobleman and common soldier. The four most prominent generals each received the gift of a horse. All the courtiers were advanced one step in the ladder of officialdom. Other gifts and positions were distributed. Those who had deserted the royal party when on that hard ride to Nam-han were seized and imprisoned. Sim Chip, who had refused to lie about his companion who went to the Manchus camp to personate the king's brother, was banished to a distant point. Kim Sang-hōn had fled to the country when

the king came out of Nam-han to surrender. Being now included in those who received marks of royal favor, he wrote declaring that the could not receive them, for in the first place he had urged the king not to surrender and in the second place had run away and had also torn to pieces the letter written by the king. "But," he added "though weak and forced to surrender, the king must always keep these things in mind and seek for means to be avenged on the Manchus."

The king had sent Generals Yu Rim and Im Kyöng-üp to aid in the taking of Ka-do Island in the north. In the third moon Gen. Mabuda took fifty boats and crossed over from the mainland to the west side of these islands, which the Chinese garrison had left unprotected. Landing his force he ascended at night a hill to the rear of the Chinese camp. With the morning dawn he made a sudden and fierce attack. Meanwhile the Korean general Im Kyöng-üp had arrived with forty boats and had disembarked on the eastern shore. The Chinese, thrown into confusion, rushed down to the shore and tumbled into these forty boats that they found unguarded. But the crowd was so great that only a small fraction could be accommodated. As a consequence they swamped most of the boats and hundreds perished. The Chinese commander, seeing that all was lost, committed suicide. There were still great numbers of Chinese among the mountains fighting desperately. These were all cut down. It is said that in this short campaign between forty and fifty thousand Chinese were killed. During the unequal battle the Chinese kept calling out, "What cause for enmity is there between Korea and China?" This was of course addressed to the Koreans who fought with the Manchus. After the battle the Manchu general Kong Yu-dük gave generals Im and Yu a present of 250 Chinese captives, but the former said, "I do not care for these men. Exchange them for a like number of Korean captives who are going into Manchuria as slaves." This was done, and Gen. Im's name has come down to posterity fragrant with the odor of this unselfish deed.

## Chapter IX.

The Manchu tablet... the inscription... the Manchu claim to suzerainty valid .... Japanese proposition .... a contumacious Korean .... other victims .... spirits of the dead .... Chinese Emperor commiserates with the king... introduction of tobacco... Korean contingent for the Manchu army... Koreans secretly aid the Chinese .... Koreans sent home... reconstruction... a Manchu court of inquiry ... Japanese ask for the enlargement of settlement at Fusan .... Prince Kwang-hã dies .... a plotter punished .... Japanese ancestral temple. ... a Korean betrays to the Manchus the king's dealings with China... the Manchus take revenge... The Ming dynasty falls .... a Korean adventurer .... royal hostages return... quarrel over the succession .... a curious custom... palace intrigue... the new king .... Korea accused of disloyalty .... the death fetich ... wise legislation .... Westerners in China .... Hendrik Hamel .... preparations for war... dress reform

It was during the year 1637 that the stone tablet was set up beside the road to Nam-han, commemorating the Manchu victory. It had been sent thither by the Emperor, but was not immediately set up. A Manchu envoy came to superintend its erection. It is said that there were two stones, one of which was set up; the other, remaining on the bank of the river, was finally washed into the stream. The envoy announced that he had come to erect the monument at the point where the surrender had taken place. A solid foundation was built, with an ascent of several steps. The stone was put in place and over it a pavilion was built to protect it from the weather. On one side the inscription was in Chinese and on the other side in Manchu. The inscription is as follows:

"The Emperor Ch'ung Té' of the Great Ch'ing Empire, in the twelfth year of his reign, learned that we had broken our treaty with him and he was angry. He gathered his forces and entered our territory. He marched through it, for there was none to say him nay. We, a weak and insignificant king, fled perforce to Nam-han. Our fear was like that of one who walks on ice in spring-time. We sojourned there fifty days. Our soldiers from the east and south fled before the Emperor's troops. Those of the north and west hid among their mountains and could lift neither hand nor foot. Famine stared us in the face. If the Emperor had stormed our fortress then

we would have been like the leaves in autumn, or like hair in flames. But the Emperor did not wish to destroy us. He said 'Come out and I will be your helper. If not I will destroy you.' Generaals Yonggoldā and Mabudā and other great men were in constant communication with us. Our councillors, civil and military, assembled, and we said to them 'For ten years have we been at peace, and now we have been blind and foolish to bring all this upon ourselves. Our people have become like meat or fish beneath the chopping-knife. We alone are to blame for it all'. The Emperor was patient and did not destroy us utterly but told us to surrender. How could we refuse, for by so doing we saved our people. All the courtiers were agreed. With a score of horsemen we went forth from the fortress to the Emperor's camp and there confessed our faults. He treated us with kindness and by his goodness calmed our agitated minds. When we beheld him our heart went out to him. The Emperor's goodness extended even to our courtiers. He then sent us back to the capital and recalled the Manchu cavalry who were scouring the south. Our people, who had been scattered like pheasants, now returned. All things became as they had been. Snow and frost were gone and spring smiled forth again. After the drought showers fell. All that had been destroyed revived again. Things that had been broken grew together. Here beside the Han at San-jun-do where the great Emperor rested, here is the altar and the enclosure. Here we, a weak king, through our Minister of Public Works, have made the altar higher and broader than before and have placed this monument to keep alive in the minds of generations yet unborn the memory of these events, to show that the goodness of the Emperor is as high as heaven itself. Not that we alone have seen it, for all Manchuria as well was witness to it. Throughout the world that gracious voice cannot be resisted. Though we write with characters as broad as the very earth and as clear as the sun and moon we could never describe his greatness and his glory. For such cause is it written here. Frost and dew are both from heaven. One kills the other vivifies. Thus it is that the Emperor shows goodness in the midst of terror. The Emperor came with over 100,000 soldiers, Many of them were like the



tiger and the dragon. Before them, brandishing their spears, went the savages from the far north and the distant west. Fearsome men! But the Emperor's gracious words came down in a letter in ten lines clear and beautiful, whereby our blinded minds were enlightened. The Emperor's words are luminous and precise, and we, a small king, confessed and surrendered; not so much because we feared his terror as because we delighted in his graciousness. He treated us kindly, paying all attention to the ceremonies and the rites. Then we were glad and laughed, and every weapon sought its sheath. Then we donned the garment of peace. The people of Seoul, both men and women, burst into singing and said that the Emperor had given us back to our palace. The Emperor pitied the distress of the people and encouraged them to till the fields again. To the dead roots of the tree was brought back spring-time. This stone is lofty and it stands here at the head of the river to show forth the Emperor's goodness to the Sam-han."

Such was the statement that the Manchus put into the mouth of Korea and until recent years they have claimed Korea as their vassal state. The claim originally was perfectly good. Never did a country make herself more abject in her acceptance of a vassal's position. And the only line of argument that can be used to prove that that condition did not hold till the treaty of Shimonoseki was signed in 1895, is in China's occasional disavowal of it, to shield herself from responsibility for Korea's acts.

The Japanese had been keeping watch of events that were transpiring during these troublesome times, and at this juncture an envoy came from the island empire announcing, as between friends, the name of the new Japanese year. This letter was not received by the king, who asked what use it would be to him. The Japanese replied, "You have given up China and are now a masterless dog. Why is our name not good as any?" It shows how pride had been crushed out of the Koreans to find that Ch'cé Myŭng-gil himself said, "We have done wrong to surrender to the Manchus. Now let us make friendly advances toward Japan." From that time on it was customary to receive politely the annual message from Japan, but there seems to have been no more *rapprochement* between the two countries than this.

As the Manchu emperor passed north through P'yŭng-an province he gave orders to the prefect of Cheung-san to seize and deliver up to him the person of Hong Ik-han who had been especially virulent in his opposition to the Manchus. It was done, and the man was carried captive to the Manchu capital at Sim-yang (Mukden). There he was decently lodged in a house of detention called the Pyŭl-gwan, until a certain day when he was called before the emperor, who sat in state surrounded by soldiery. Being asked why he had opposed the Manchu influence he replied in writing, "All men within the four seas are brothers but there can be but one father. From the first the king of Korea acted uprightly and mannerly. In Korea we have censors who chide and correct him. Last year, being censor, I heard that you, who held to us the relation of elder brother, had styled yourself emperor and by so doing had ruptured the actual relations subsisting between us. From the earliest times we have owed allegiance to China and how could we then advise the king to hold to a false relation? This is the reason I advised the king to stand out against you. This war and all its attendant miseries are my work alone and I would that you might decapitate me ten thousand times." The emperor, who seems to have cherished the idea that he had overawed the man, was thrown into a great rage by this brave avowal and instantly threw the man into a dismal dungeon where he doubtless starved to death, for nothing more is heard of him.

The two men who had been delivered up by the king in Nam-han were also carried north. They were also arraigned before the dreaded chieftain Yonggoldai who attempted to flatter them into making a complete surrender to the Manchus and taking up their abode permanently in Manchuria; but they utterly refused and asked to be killed at once. The Manchu chief argued, urged and threatened, but the men were not to be moved. Being ordered to execution they looked the chieftain in the face and cursed him. Chŏng No-gyŭng, an attendant of the Crown Prince, begged for their bodies that he might carry them back and bury them on Korean soil, but the favor was not granted.

That summer the people of Seoul and of the country immediately to the south, were thrown into a panic by the antics

of what they call ch'äk-ch'äk, a species of imp or demon which appeared nightly in various places and terrified the people. The Koreans are peculiarly subject to such hallucinations. They said they were the spirits of those who had died at the hands of the Manchus and the popular fears were not alleviated until the king had ordered a monstrous sacrifice in their behalf at two places near Nam-han, called Ma-heui-ch'ün and Sang-nyŭng.

The king despatched an envoy to China in the ninth moon to inform the Chinese emperor that he had been forced to surrender, but he assured his former suzerain that the act was by no means voluntary. To this the emperor replied in a tone of commiseration, attaching no blame to the king's enforced allegiance to the Manchus. He himself was destined ere long to feel the full weight of the Manchu arm.

We have at this point an account of the first general use of tobacco in Korea. It is stated that tobacco was first brought to Japan by the Nam-man or "southern barbarians" and from there was brought to Korea, thirty years before the date of which we are now writing. It was first used by a man named Chang Yu who was closely connected with the royal family, being the father of a Crown Princess. It was called *tam-p'agwe* which is the Korean pronunciation of certain Chinese characters which were used to translate into Chinese the Japanese words for tobacco, which is *ta-ba-ko*. It is commonly supposed that the Japanese took their word from the occidentals, but we here have the word embedded in Korean history back in the very first years of the seventeenth century before it had even yet firmly established itself in European countries. It seems almost incredible that the spread of its use should have been so rapid as to have arrived in Korea within ten years of the beginning of its common use in Europe, but it may have been so. Portuguese traders came in large numbers to Japan and the fragrant weed was probably brought by them. At the time of which we are writing, namely the end of the Manchu invasion, its use had become common. It was supposed to possess valuable peptic qualities and was recommended especially to those who ate much meat. The Manchus had become much addicted to the habit, but so many conflagrations were the result that the Manchu emperor attempted



